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OBERLIN THEOLOGICAL REVIEW

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The Oberlin Theological Review is published by the students of the Oberlin Graduate School of Theology, Oberlin, Ohio, three times a year.

Bridging the Gap Between the Pulpit and the Pew

A Symposium

The most obvious fact in the world today is that the Gospel of Christ, as expressed in His Church, has failed. We dare not make the economic chaos, or the present War the scapegoats for our own (the clergy's) sins of omission or commission—these are but symptoms of the deeper ill. Perhaps some of the causes for this failure can be found in the vast gulf between the theory and practice of the Christian faith, or put more bluntly, in the gap between Pulpit and Pew. Is this gap a moat the clergy has dug around its ivory tower or is it rather the separation resulting from the laity's reticence to accept the prophetic challenge? Regardless of the nature of the gap that exists between Pulpit and Pew the gap is there, and it is the Church's first imperative to bridge it. The Editors feel that in bringing you this Symposium in which two laymen and one clergyman express their views we may be making a contribution, however small, to the bridging of that gap.

The contributors are well known Oberlin personalities. Dr. J. King is the Minister of the First Church (Congregational) of Oberlin and he speaks against the background of many years of service in the Church. Dr. Lloyd Taylor, of the Physics Department of the College of Oberlin, is a member and leading layman of First Church, Oberlin. Prof. F. W. Buckler, of the Church History Department of the Graduate School of Theology, is the only layman on the faculty. As a Church Historian Dr. Buckler was able to approach the problem under consideration with great perspective.

The Editors would appreciate receiving any comments that our readers would care to make in the light of the Symposium.

HORACE A. DUTTON, *Editor.*

THE GULF BETWEEN THE PULPIT AND THE PEW

by

JOSEPH F. KING

A prominent Ohio newspaper editor said at a meeting of Y. M. C. A. secretaries recently, "The Y. M. C. A. is the church come down out of the pulpit." However accurate and adequate that may be as a description of the function of the Y. M. C. A., it is a subtle reminder and expression of the alleged gulf between the pulpit and the pew.

Traditionally, and superficially, this gulf has been explained on the basis of the pulpit's perverse concern with 'theology' and the pew's concern with 'life'; the pulpit's interest in 'beliefs and doctrines' and the pew's desire for 'action and practice.' Without denying that there may have been some validity in this charge in the past, I am convinced that in significant measure the focus of difficulty has shifted, and much more important than the gulf between pulpit and pew is the gulf between pew and pew, and between pew and pulpit taken together and the workaday world outside. Let us look at these two gulfs a little more closely.

Within recent weeks I have received earnest and sincere expressions of discontent from four laymen. Chronologically, these four expressions of dissatisfaction were: first, that church services generally were failing as vehicles and opportunities for worship. The concerns of the world, valid and real as they are, are displacing the concern for an uplifting experience of God. "I do not want to escape from the ills of life," this layman said, "but I want some sense of the over-arching significance of life, that I may go forth to deal with these ills more effectively." The complaint of the second layman was that the growing emphasis upon worship left him completely cold. He called for more week-day discussion groups where the problems of our community might be dealt with. He objected to a church program in which the most important single item was the Sunday morning worship service, from which he derived nothing. A third church member objected to the attention paid to social problems not because he wanted instead "an experience of God," but because he objected to the ethical, moral and religious criteria in the light of which these problems were discussed. He did not plead for the 'simple gospel' but he objected strenuously to the 'social gospel.' The fourth dissatisfaction was the opposite of the third. It

was coupled with the man's resignation from the Board of Deacons because the church was apparently unwilling to back financially an interracial commercial project. This man wanted the church to take a stand, both financial and in terms of opinion, with the most progressive forces of the community and nation.

What one faces here is not *a* gulf between the pulpit and the pew, but four gulfs, or more accurately, four gulfs in the pew. To close these gulfs is no easy task; indeed it might be argued that the gulfs should not be entirely closed or eliminated, but bridged over in terms of a larger understanding of differing points of view, and a larger understanding of the nature of the church. But practically, it must be recognized that the growing diversity of background, experience, points of view and aspirations which touches the body politic is also touching the body ecclesiastic and making the work of the minister as preacher and religious leader increasingly difficult.

To overcome the handicap of too great a diversity of outlook as regards political, economic and social questions, Reinhold Niebuhr has suggested the desirability of making our churches frankly and avowedly class churches. That might enable us to rid ourselves of some of the 'homiletical weaseling' that comes from our pulpits, but it would also have its own distinct limitations, and would not touch the gulf between those who want more 'liturgy' and those who want more 'simplicity.'

For some time I have toyed, but only toyed, with the possibility of a tri-part service of worship which might catch and express (but with a 'fresh' and new content, I may add) something of the genius of the liturgical church, the emphasis upon the declaration of and search for the present will of God in the present situation, which is the function of preaching, and which is the genius of our free churches and the genius of the Friends' service with its emphasis upon silence, meditation and free participation. Each of these three approaches to worship is a proper one, each corresponds to a particular temperamental make-up; yet all might be and really ought to be, I believe, joined together. A service of worship giving a half hour to liturgical form, a half hour to preaching, and a half hour to free meditation, would not only meet diverse needs, but might also enrich and strengthen the good in, and offset the limitations of, each separate or distinct element. As a subsidiary consideration, it would be well to explore the possibility of at least an occasional open-forum on the sermon, and/or the occasional substitution of a panel discussion for the sermon.

The second large gulf is that between the pulpit and pew together—that is, the church, and the world outside the church. There is a staggering gulf between that which is affirmed and declared within the service of wor-

ship, and that which we live outside. Now what arouses my greatest concern is not the implied hypocrisy or lack of sincerity. Indeed that worries me little, perhaps too little. What arouses my greatest concern is the sense of *unreality* which must inevitably penetrate and surround the affirmations and declarations of worship unless they are followed by a searching and vigorous attempt to implement them in life.

Two men, Eldon Trueblood and Douglas Steere, have recently made, each in his own words, two criticisms of the church which we must heed. The first is that while there is much talk about fellowship, it is largely just talk, pleasant talk, behind which there is little reality, little of the deep which answers unto deep. In the second place, in the church there is little of that agonizing hungering and thirsting after righteousness which ought to characterize the followers of Jesus. Church folk are good folk, but their goodness is more conventional than redemptive.

These criticisms became especially real to me in recent months as I have realized that the experience of deepest worship and intensest fellowship came in connection with the attempt of a small group to face—and change—a situation of social injustice. I was impressed with the fact that God becomes real to us at the point of our moral struggle with life, and that fellowship is most real when it is an association in significant action. I was depressed by the hollowness of much conventional worship, fellowship and Christian 'discipleship' when they move only on the level of verbalisms.

The Christian act is made up of affirmation or faith, decision or consecration, and identification or action. It is the element of identification which is most clearly and often lacking in our personal and group religion, and thus results in the gulf between what happens inside our churches and what happens outside. In comparison with this gulf, the others, I think, are distinctly less important. But when we have said that identification or action is the keynote of our answer, all our problems have not been solved. Mere activism is not enough. It is true that Christian identification should send individuals out into the multitudinous ways of life, but once there, the comparative problem, of which task to deal with first, arises. To every community, the local environment must be a definite determinant. Each situation, naturally dependent upon crying needs and the abilities of the interested group, must have its specific answer. And it is here that the minister may serve, not only as the group conscience, but also as guide.

THE PULPIT AND THE PEW

by

F. W. BUCKLER

I have been asked to write on this problem from the point of view of the layman. It has been the most pressing problem of the churches not only since the end of the last war, but since the opening of the century. Homiletic invective on the indifference of the age fails to answer and meet the problem of its diagnosis; criticism from the pew, on the other hand though frequently captious, is, more often than not, first of all perplexed, then disheartened and ends in despair. The efforts of the clergy to cure the ills by attempts to attract and arouse interest have served mainly to alienate the hungry and to provide spicy (more or less spiritual) *hors d'oeuvres* for the jaded appetites of the worldly. The result has been that those who have sought to save the Church's life have generally contributed to its loss, for the life of the church militant is to be found in the visible occupants of the pew, not in the invisible membership of the Church Triumphant, as the mass-mongers of the age would have us believe. The problem is particularly pressing at this time, when the Church of the age is on the eve of being given a fresh start and renewed opportunity, but the solution is still remote and far from view.

The fundamental difficulty has arisen from a complete change in the point of view of the laity within the last half century, which has found no really *corresponding* adjustment in the pulpit. The advent of public education in or about 1870, combined with a scientific renaissance and age of invention, has served to force on the layman in his practical life a sense of reality combined with a sense of urgency and pressure differing *toto caelo* from the previous age. In order to maintain his place in the economic order, dominated by the specious watchwords of efficiency and progress and afflicted by a steadily increasing rise of the cost of living,—the counterpart of the economic debasement of the currency,—the occupant of the pew has been driven to a sharper sense of reality in his judgment, combined with a greater hunger for something for which his grandparents found, or appeared to find, satisfaction in the church, but he does not. In addition, the educational advantage of the pulpit over the pew has passed to the pew by sheer force of economic necessity. The struggle for existence has educated the laity, but it has not produced the same effect on the ministry, and the

tragedy of the Church lies in the fact that the clergy are fifty years behind the laity. The main result has been to reproduce the successful parson as the counterpart of the successful business man—both devotees of the same god, Mammon. The consequence is that the same imperious economic demand, of necessity, has afflicted the Church at a time when the Church has lost the appeal for sacrifice—the satisfaction of the spiritual needs of the laity. In place of *Pastoral* Theology we have *Practical* Theology, and the spirit of the Good Shepherd is drowned in the harsh, mal-odours of an ecclesiastical chemical laboratory or factory, without their appearance of cogent reality.

In order to overcome this handicap, the preacher attempts to devise a number of escapes from his status of outmoded prophet. The first to be noticed is in the main, his declaration of the complete bankruptcy of the Christian *faith* by an appeal to what is called Christian *ethics.* The study of ethics is devoted to the discovery of the student's *neighbour's* duty to *himself,* and constitutes an appeal from Jesus to the Pharisees, who were the classic exponents of the art of killing faith by the appeal to convention in the name of the Lord. It is no uncommon thing to hear a congregation of the victims of modern economic opportunism blamed from the pulpit for 'the evils which spring from the selfishness of each one of *them*'. The rebuke, when hurled at a wealthy, fashionable congregation, results either in a sense of spiritually sadistic enjoyment—as Studdert-Kennedy once lamented: "They really seem to enjoy it."—or in the departure of the preacher. When it is delivered to the poor, it is rank injustice.

The second is the resort to outmoded catch-phrases of a defunct Catholic authority. The appeal to Catholicism, whether it be to its ritual, its order, or its dogma, is ultimately an appeal from the Barbarian Lord of the Church to the Roman instrument of His death. The fact that His Death was for the good of man does not constitute a valid legal defense of the charge of murder, except to the exponent of ethical good at the cost of *one* man, which is the Gospel according to Caiaphas.

A third course is to ignore the gospel completely, substituting modern politics or modern economics with a few passing allusions to the Founder of the Faith in order to render plausible a bald and otherwise unconvincing sermon. While it must be admitted that the Church has no right to provide a mere escape mechanism from the responsibilities of life, the working man, the anxious employer and the worried mother have a right to expect a refuge and relief from not only 'the daily round, the common task', but also from the whole atmosphere of the world, the flesh and the devil. (In this connection, it may be remarked that the science of economics is ultimately the theology of the Devil).

A fourth course is the introduction of modern criticism, which too often turns a sermon into a lecture and—still worse—excites the fears of many a devout believer. Many sermons of this order display a most amazing *naïveté,* owing to the lack of a real philosophy of history or knowledge. Sound criticism takes on the form of pedantry when detached from its proper setting, and becomes indecent when it is not properly clad. Furthermore, most, if not all, the results desired can be obtained by a careful translation from the jargon of the critic—euphemistically called technical terms or the language of scholarship—to the vernacular of the congregation. The truth must be taught, but it is well to weigh carefully whether it is the truth that is being presented, and not the *dernier cri* of fashionable skepticism.

These four forms of escape from the clutches of homiletic incertitude are the most important. They enter whenever the preacher loses sight of the real nature of preaching. Preaching is primarily a sacrament, not an intellectual exercise. It is primarily the act of co-ordinating the thoughts and cares of the congregation *sub specie Christi.* Its main source of suggestion is to be found in the needs of the parishioners—rather than in the needs of the parish; and no sermon should lack a portion devoted to the comfort of those who need the comfort of the Gospel. If this note is not to be 'dragged in', conspicuously out of place, it will serve to control the whole form and content of the sermon and safeguard it from the descent into mere discourse or rhetoric.

In fact, the pulpit has lost its former dignity, which as a rule commanded at least the respect of the pew. This loss is due in part to the loss of the preacher's sense of authority and the devices to which he is driven to make up the loss. Another cause, which goes far deeper, is the decline in the standards of education and preparation of the preacher, in turn undermining his real confidence in his own fitness for his task. In the majority of cases, it is seldom due to lack of sincerity, but rather to lack of faith in himself and his own, or any other's, powers and wisdom in the face of the bewilderment of the age. In an attempt to extricate himself, the parson has, too frequently, permitted himself to pass from the *rôle* of the sabbatarian dominie to the *rôle* of the seven day entertainer, and the omnipresent weeknight supper has eclipsed the Last Supper in prominence, if not in importance.

In order to recapture the authority of the pulpit, the first step to be taken is to recover the preacher's sense of reality from the theological quagmires of ethics and unreality. In reply to Jewish speculation on the ethical validity of certain acts on the Sabbath, Jesus appealed to an ecclesiastical outrage by David, on one occasion, and the rescue of a drowning donkey on another. The only homiletical objection that can be urged against

considerations of sanctity which constitute the mystical aura of the Sabbath. Sound Pharisees who listened must have shaken their heads either at our Lord's unsoundness in theological scholarship, or His doubtful taste, or both. It is necessary to cut the Gordian knot of modernistic scholasticism this type of reference is that it does not take into account the mysterious with the sword of right wisdom. No man, who cannot see clearly the issue between justice and injustice, has the right to occupy a pulpit; no man, who having seen it, is prepared to modify his judgement in the interests of prevailing opinion or popularity has the right to count himself, or to be counted, a member of the Church, let alone the right to step into a pulpit. The ban on those who cause even the least to stumble is final. The sense of justice is not dependent on age or learning, which frequently dull them. In it, it is proverbial for the young man to outsee and outshine his seniors.

The restoration of a sense of justice or, better, right wisdom and its courage would contribute fundamentally to the restoration of the dignity of the pulpit and the respect due it. It is necessary, however, for the preacher to contribute the externals of decorous and dignified language in place of the slovenliness of speech which has become the characteristic of the pulpit in these days, all in the name of good fellowship and *bonhomie*. Slovenly speech is the handmaid of slovenly thought, and the War is the child of the twain. The opposite extreme of stilted oration, which is usually artificial and often insincere, is likewise to be avoided. There is a golden mean born of an innate sense of the dignity of purpose and absolute sincerity.

The message of the preacher should be directed towards the needs of his people. The eyes of the wise preacher are in his parish, the eyes of the fool are in the ends of the earth. It is by careful visiting that his texts will be found. His reading should be directed towards setting forth and interpreting his parishioners thoughts and fears in such a way as to give a sense of dignity even to the most trifling anxiety of the poorest and,—in the worldly sense,—the meanest. If this course is followed the preaching will be familiar without the need of homiletic histrionic familiarity, which but breeds contempt.

One note needs to be added. After the war is over, every preacher who has not seen active service as a soldier or a chaplain will be forced to achieve to the full that experience of vicarious suffering and vicarious sacrifice—to use valid terms now branded as outmoded—in order to reach his communion with his returning flock and the kin of those who will not return. His only way will be to recapitulate in his own person the Christ he has been called to represent. Herein lies a mystery, which none can teach him; it can only be revealed in participation with their sufferings, which are His own. If this is true, then the sacrament of preaching must be a par-

taker of the Sacrament of the Holy Communion, and woe unto him who partakes of either unworthily.

In conclusion, there is, and has ever been, the great liability, which may best be interpreted in terms of *one* of the implications of the doctrine of Apostolic Succession. In the last supreme moments, one betrayed Him, another denied Him, and the rest fled. The appearance however of the caliphs of Judas Iscariot in the ranks of the clergy is too prominent to permit of any doubt of the validity of that doctrine. Perhaps, indeed, the greatest of the tortures of Judas, who appears to have had some financial sense, combined with the power to present an appearance of disapproval of the wrong type of woman approaching the Lord's anointed—perhaps his worst torture is to witness his successors here on earth drawing as an annual *income* two hundred, three hundred, five hundred times as much as he received as a single capital payment for betraying his Lord.

So far it has been to the sincere but weak that attention has been given. Notice must be taken now of the curse of the ministry and the bane of the sincere parson and layman alike. He is the thorough-going worldling, whose *rôle* of a "man of the world" finds expression either in a *naïve* pretension to equality with the princes of high finance,—those of the circle in which he likes to be thought to move; or in his desire to keep himself free from any taint of suspicion that his mind is not as ascetic as it should be; and yet he is a "man of the world, and in clubs and *really masculine* society, *il se passe trop facilemente de la Trinité à latrinité.* He is a greater liability to them of his calling who are faithful than are all others.

> While the poor parson, of the order described by Chaucer,
> Who Christes lore and His apostles twelve
> He taughte, but first he folwed it himselve,

has not yet vanished from the ministry of the Church, the tragedy is that he is still not the standard to which those entering the ministry are generally bidden to conform. Those who do are generally classed among the failures and are often cast out. It is well, however, to remember that their lot was foreseen by the Lord of the Church:

> "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil, for the Son of man's sake . . . . for in the same manner did their fathers unto the prophets."
> —(Lk. 6:22-23)

Indeed, the miracle of the age is that the Christian Faith has so long succeeded in surviving the efforts of the Church to perpetuate itself. However, though the member of the pew is not without fault, the ultimate responsibility must lie with the preacher.

THE PULPIT AND THE WAR

by

LLOYD W. TAYLOR

> Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins.

The topic of this symposium assumes the existence of a gap between pulpit and pew, an assumption which I regretfully believe to be correct. Not only that, but the gap seems to be widening instead of narrowing, and the pulpit is gradually losing its leadership at just a time that such leadership is most urgently needed.

The world is passing through the most momentous epoch in its history. The whole philosophy of the sacredness of the individual, painfully built up since the beginning of the Christian era, has been challenged and serious inroads made upon it by the Axis rulers. Elementary human rights, first explicitly recognized in the Magna Charta and laboriously expanded little by little since that time, have been swept away in whole nations at a single gesture. A complete generation of Axis youth has been educated to look down on the Jewish-Christian tradition and to support an all-out attempt at forcible rule of the world by a self-styled superior race. In the process of working out this program the Axis nations have practised unutterable cruelty, surpassing even that of the Spanish Inquisition and unequalled in any age of recorded history.

At corresponding periods in the past the voice of the church has been clearly heard and at times her leadership has been crucial. But this time she has been virtually silent. Her ministers typically (with but few exceptions) have uttered no word of condemnation for the cruelties practised by the Axis rulers on those suspected of political opposition. Until very recently, at least, they discounted the evidence that the Axis nations were embarking on a quest for world power and passed over in silence the ruthless destruction of small nations in pursuit of that quest. And they have regularly deprecated our participation in the attempt (now fortunately

within sight of success) to stop the aggressions and to destroy the Axis power to repeat them. Who has heard from our pulpits in recent years any word of praise for the martyrs who entered German concentration camps because they had obeyed their consciences (the older term for political opposition)? And who has heard any expression of humble gratitude to those whose lives or limbs have paid the price of freedom of speech in the pulpit?

A whole generation of American youth is under arms, to combat unprecedented national megalomania and to terminate cruelty on a scale that the worst barbarians never approached. These servicemen and their families are hungry for assurance that they are fighting in a worth-while cause. But no pride in conflict for the right has been preached from our pulpits. Instead it has been as though our ministers have been trying to make us ashamed of fighting. Never do they lead us in the "Battle Hymn of the Republic," or "Onward Christian Soldiers" and seldom even in "America" or "America the Beautiful." Such idealisms as we have been able to form for defending ourselves from brutal attack, to say nothing of defending humanity's most hard-won rights, we have had to develop without benefit of clergy, and often in the teeth of ministerial opposition.

Is it any wonder that the pulpit is fast losing its influence? That a gap between pulpit and pew has developed and is rapidly widening? Families of servicemen, asking for bread, are receiving a stone. They are told that it will be harder to correct the ills of the world after the war than it was before, with the inescapable implication that their boys are dying in vain. Instead of emphasizing issues of right and wrong the pulpit quibbles over the dilemma of a war to establish peace. Instead of encouraging us in the campaign to destroy aggressors the pulpit tells us that it is really we who are responsible for those aggressions. Instead of justifying our military aid to nations placed in jeopardy by Axis aggression, the pulpit adjures us to harbor no ill-will toward the aggressors. The modern pulpit would rewrite the parable of the Good Samaritan. In the modern version the thieves would receive ministerial sympathy as victims of a defective social order and the man who fell among those thieves would have to be satisfied with a lecture to the general effect that the occurrence was in large measure his fault for putting temptation in the way of the thieves.

We in the pew are told that until we repeal our Oriental Exclusion Act, until we eliminate all Jim Crow practises, until we reduce our tariffs, we should not attempt to protect helpless people against the unspeakable atrocities of the Axis nations; that indeed, we should not even try to defend ourselves against them. These are three highly desirable reforms, but to put the case this way represents about the utmost in frustration and is perhaps one of the more potent influences widening the gap between pulpit

and pew. If we wait until we are perfect before going to the aid of the oppressed, to say nothing of defending ourselves, then indeed is the plight of the world beyond hope. Once more is Scripture being rewritten. We are adjured never to try to pluck a beam from the eye of our neighbor until the last tiny mote has been removed from our own.

Our forefathers underwent incalculable hardship to escape political and religious oppression and to establish communities where such oppression could not exist. Those communities finally became a great nation. Yet, in a local V-E Sunday sermon the pew was cautioned against pride in any supposed moral superiority over our enemies. Such superiority, we were told, was only an accident. The pulpit might profitably have considered a passage in a tract which was being distributed that very day in the church vestibule. "It is no accident that Protestantism is responsible for founding the five great democratic commonwealths of the world,—the United States, Canada, Australia, New Zealand and South Africa." With our heritage thus belittled, however unintentionally, by the pulpit, how can a gap between pulpit and pew be avoided?

This is not to say that the pulpit should not, on appropriate occasions, remind the pew of the necessity for sober reflection on the responsibilities incurred in taking up the sword, even when attacked and in defense of weaker nations along with ourselves. But we are hearing that side of the story on all occasions, inappropriate as well as appropriate. We hear it when our loved ones depart for service in the armed forces. We hear it when anxiety is straining our nerves almost to the breaking point. We hear it on days appointed for Thanksgiving. In matters pertaining to the war, the clergy seems to have lost its sense of proper timing. If a minister, called to comfort a bereaved family, should seize the occasion to dwell upon the shortcomings and sins of the departed and to lecture the family on the morals to be drawn therefrom, he would be following what is substantially the pulpit's approach to the pew in matters pertaining to the war. How can a gap be avoided under these circumstances?

This gap between pulpit and pew exists not by virtue of a few or even many individual instances of negativism with respect to the war. It exists rather because that is the whole tone of the Protestant ministerial profession; pulpit, theological schools and pulpit-dominated publications. Ministers who sense the desperate needs of their congregations in this respect and are in a position to respond to them seem to be the exception rather than the rule. This may have arisen through an understandable reaction away from the undiscriminating support given by the pulpit to the Allies in the last war. But going to the other extreme constitutes no remedy. Whatever loss of influence may have resulted through narrow patriotism in our

churches during the last war is being far surpassed in the futilitarianism emanating from the pulpit during this war. The Protestant ministry, once the champion of the weak against the strong, seems able now, at this most critical time in all history, to bring only a message of frustration. Who can wonder that this indication of apparent bankruptcy creates a gap between pulpit and pew?

There is in prospect a tragic failure on the part of the Protestant ministry to rise to an utterly unparalleled opportunity to enter into the hungry heart of a whole generation. It seems now almost inevitable that by the time the ministry is able to escape from its preoccupation with pacifist and near-pacifist doctrine (as distinct from the maintenance of peace) and to get into a mood to satisfy the desperate religious needs of youth, the door will be forever closed, and from those who have been so often rebuffed will come the cry; "Too late, too late! Ye cannot enter now." One may hope that Protestantism will survive the alienation of a whole generation in this way, but at best it will suffer severely.

The gap between pulpit and pew can be closed in only one way if indeed it is not too late to close it at all. Let the pulpit resume its ancient role of comforter and champion of the oppressed. Let it come down out of its ivory tower and recognize that it is as necessary forcibly to restrain dangerously insane nations as it is dangerously insane individuals, not only to protect the rest of society but as a preliminary measure to effective treatment of the insanity itself. Let the pulpit cease pursuing the fetish of peace at any price, under whatever name that fetish may masquerade. Victims are entitled to justice, certainly in no less degree than aggressors. Let it recall that a contributing cause of this war was the placing of peace above right and justice in pulpits of the United States and the British Commonwealth, long preceded by the same sentiment in China. Except for the conviction that we were so steeped in that doctrine that we would be militarily paralyzed, the Axis nations would never have precipitated this war.

Let the pulpit place concern for the victims of aggression above concern for the perils of power. Let it resolve to assuage the spiritual thirst of servicemen and their families instead of frustrating their solemn satisfaction in tragic sacrifices to a worthy end. And above all, let our theological Faculties cease turning out a product so imbued with perfectionist doctrine as to be largely impotent to minister to a generation which will know at first hand the terrible price that, as society has been constituted up to the present, it has always been necessary to pay for peace and security. Then, and only then, can we have any assurance that the present gap between pulpit and pew will close.

Critique

Primeval prattle patters down
From pristine pulpiteers.
Pale-pinkish primates primly purr
In plumply priggish ears.

ANONYMOUS.

What Oberlin Men Are Reading

This survey, though not as extensive as it might have been, has revealed a great catholicity of taste among graduates of Oberlin. We received 15 replies listing the last three books that had been read. This made a total of 65 books, 64 of which were different. The only duplication recorded was the reading of Lillian Smith's *Strange Fruit* by two members of the alumni. To better illustrate this wide variety of tastes we include this partial list chosen at random:

C. and M. Beard, *Basic History of the United States.*

J. Maritain, *Education at the Crossroads.*

B. Nichols, *Verdict on India.*

H. E. Fosdick, *A Great Time to Be Alive.*

A. Luccock, *In the Minister's Workshop.*

H. J. Sweet, *Opening the Door for God.*

C. T. Craig, *The Beginning of Christianity.*

C. F. Thomas (ed.), *The Vitality of the Christian Tradition.*

We hope that the *Religious Education* list included in this issue, and the book lists of other fields that will follow in future issues will be of real aid to you.

Books and Current Pamphlets in the Field of Religious Education for the Minister's Library

Suggested by

LEONARD A. STIDLEY

GENERAL BOOKS

BOWER, WILLIAM C., *Christ and Christian Education.* Nashville, Abingdon-Cokesbury, 1943.

COE, GEORGE A., *What Is Christian Education?* New York, C. Scribner's, 1929.

ELLIOTT, HARRISON S., *Can Religious Education Be Christian?* New York, The Macmillan Co., 1940.

LOTZ, PHILIP, AND LAWRENCE CRAWFORD, *Studies in Religious Education.* Nashville, Cokesbury Press, 1931.

SHERRILL, L. J., *History of Christian Education.* New York, The MacMillan Co., 1944.

SMITH, H. SHELTON, *Faith and Nurture.* New York, C. Scribner's Sons, 1941.

SOARES, THEODORE G., *Religious Education.* Chicago, University of Chicago Press, 1928.

METHODS, GROWTH, AND WORSHIP FOR AGE GROUPS

General

BETTS, HERBERT, AND MARION O. HAWTHORNE, *Method In Teaching Religion.* Cincinnati, The Abingdon Press, 1925.

CARRIER, BLANCHE, *How Shall I Learn to Teach Religion?* New York, Harper and Brothers, 1930.

HARTSHORNE, HUGH, *Character In Human Relations.* New York, C. Scribner's Sons, 1932.

KUNKEL, FRITZ, *In Search of Maturity.* New York, C. Scribner's Sons, 1943.

MCLESTER, FRANCIS C., *Achieving Christian Character.* Nashville, Abingdon-Cokesbury Press, 1937.

PAULSEN, IRWIN G., *The Church School and Worship.* New York, The Macmillan Co., 1940.

SMITH, ROBERT S., *New Trails for Christian Teachers,* Philadelphia, The Westminster Press, 1934.

VIETH, PAUL V., *How to Teach In the Church School.* Philadelphia, The Westminster Press, 1937.

NURSERY

DANIELSON, F. W. AND J. E. MOORE, *Three Year Olds.* Boston, Pilgrim Press, 1933.

MCCALLUM, E. B., *Guiding Nursery Children in Home and Church.* St. Louis, The Bethany Press, 1934.

BEGINNERS

MOORE, J. E., *Experience in the Church School Kindergarten.* Boston, Pilgrim Press, 1935.

STRONG, RUTH, *A Study of Young Children.* Nashville, Abingdon-Cokesbury Press, 1944.

PRIMARY

PERKINS, JEANETTE, *Children's Worship In the Church.* New York, Harper and Brothers, 1939.

SMITHER, ETHEL L., *Primary Children Learn at Church,* Nashville, Abingdon-Cokesbury, 1944.

JUNIOR

MOODY, MILDRED M., *Teaching Junior Boys and Girls.* Cincinnati, Methodist Book Concern, 1934.

POWELL, MARIE C., *Boys and Girls at Worship.* New York, Harpers and Brothers, 1943.

INTERMEDIATE

BAYS, ALICE, *Worship Programs for Intermediates.* Nashville, Abingdon-Cokesbury, 1942.

SHERIDAN, A. S., *Teaching Intermediates in the Church School.* New York, Methodist Book Concern, 1928.

SENIOR

POWELL, MARIE C., *Guiding the Experience of Worship.* New York, Methodist Book Concern, 1935.

SHAVER, ERWIN T., *How to Teach Seniors.* Boston, Pilgrim Press, 1927.

YOUNG PEOPLE

ATHERN, L. A., *Christian Worship for American Youth.* New York, The Century Co., 1931.

HARNER, NEVIN C., *Youth Work in the Church.* Nashville, Abingdon-Cokesbury Press, 1942.

Young Adults

Gleason, George, *Church Group Activities for Young Adults.* New York, Association Press, 1943.

Adults

Zeigler, Earl F., *The Way of Adult Education.* Philadelphia, Westminster Press, 1938.

SPECIALIZED METHODS, ORGANIZATION, AND EQUIPMENT FOR ALL GROUPS

(Alphabetically arranged)

Art

Bailey, A. E., *Art and Character,* New York, Abingdon Press, 1938.

Maus, Cynthia, *Christ and the Fine Arts.* New York, Harper and Brothers, 1938.

Building and Equipment

Building and Equipment for Christian Education, Bulletin Number 8, Revised, 1944. International Council of Religious Education.

Drama and Pageantry

Bates, Esther Willard, *The Church Play and Its Production.* Boston, Walter H. Baker Co., 1938.

Ehrensberger, Harold, *The Dramatic Calendar For Churches.* International Council of Religious Education, 1937; *Selected List of Religious Dramas.* Chicago Theological Seminary, 1944-1945 Edition.

Family

Wieman, Rebecca W., *The Modern Family and The Church,* New York, Harper and Brothers, 1937.

Leadership Education and Supervision

Chave, E. J., *Supervision of Religious Education.* University of Chicago, 1931.

First Series Courses of the Standard Leadership Curriculum. International Council of Religious Education, 1941.

Knapp, Forrest L., *Leadership Education In The Church.* Cincinnati, The Abingdon Press, 1933.

Second Series Courses of the Standard Leadership Curriculum. International Council of Religious Education, 1941.

Shaver, E. L., *The Workers' Conference Manual.* Cincinnati, The Abingdon Press, 1938.

Measurement and Records

Measurement in the Church School, Research Bulletin, Number 10, International Council of Religious Education.

Organization

Harner, Nevin C., *The Educational Work of the Church.* Cincinnati, The Abingdon Press, 1939.

Hewitt, Mildred C., *The Church School Comes to Life.* New York, The Macmillan Co., 1932.

Jones, Philip C., *The Church School Superintendent.* Cincinnati, The Abingdon Press, 1939.

Recreation

Harbin, E. O., *The Fun Encyclopedia.* Nashville, Cokesbury Press, 1940.

Rohrbough, Lynn, *Handy,* Vol. I and Vol. II. Delaware, Ohio, Cooperative Recreation Service, 1925-1939.

Story Telling

Cather, Katherine D., *Religious Education Through Story Telling.* New York, The Abingdon Press, 1925.

Understanding of the Bible

Abingdon Commentary, F. C. Eiselen, ed. Cincinnati, Abingdon Press, 1929.

Goodspeed, E. J., *The Story of the Bible,* Chicago, University of Chicago Press, 1936.

McCown, C. C., *The Ladder of Progress in Palestine,* New York, Harper and Brothers, 1943.

Miller, Madeline and J. Lane Miller, *Encyclopedia of Bible Life.* New York, Harper and Brothers, 1944.

Smither, E. L., *The Use of the Bible with Children.* Cincinnati, Methodist Book Concern, 1937.

Vacation and Week Day Church Schools

Blair, W. D., *The New Vacation Church School.* New York, Harper and Brothers, 1934.

Bower, Wm. C., *The Church and State in Education.* Chicago, The University of Chicago Press, 1944.

Cooperative Series of Vacation and Week Day Church School Texts. (Published by Denominational Houses.)

Visual Aid

Religious Films Association Catalogue, (Denominational Publishing Houses); *Visual Aid Educational Bulletin,* Number 901, International Council of Religious Education, 1944.

Magazines

Biblical Archaeologist, The American Schools of Oriental Research, 409 Prospect Street, New Haven 11, Conn., fifty cents per year.

International Journal of Religious Education, 203 N. Wabash Ave., Chicago, Ill., One dollar and fifty cents per year.

Religious Education, 20 W. Jackson Blvd., Chicago 4, Illinois. Four dollars per year.

Oberlin Men in Service

Chap. Rollin Goodfellow
missing in action
U. S. Army

Chap. Joseph D. Taylor
killed in action
U. S. Army

Chap. Finis H. Austin
U. S. Army
Chap. Robert J. Baldauf
U. S. Army
Chap. Forest Beery
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Chap. James M. Davis
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Chap. Charles Fisher
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Pfc. Faith O. Priestley
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Pvt. Carl Stiefel
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U. S. Army

The Dean's Page

Dear Friends:

Ye that have faith to look with fearless eyes
Beyond the tragedy of a world at strife,
And know that out of death and night shall rise
The dawn of ampler life;

Rejoice, whatever anguish rend the heart,
That God has given you a priceless dower,
To live in these great times and have your part
In Freedom's crowning hour;

That ye may tell your sons who see the light
High in the heavens—their heritage to take—
I saw the powers of darkness put to flight,
I saw the morning break.

These lines were found on the body of an Australian soldier killed in battle toward the end of the first world war. They are quoted in a booklet, titled "For A New America" written in 1919 by our late president, Henry Churchill King. I pass them on to you, with the hope that they may comfort and inspire you as they have others.

'I saw the morning break.' It is a noble but awe-inspiring time to be alive—especially if you are among the younger stalwarts. Even for those of us who are called 'gray spires' it is a thrilling time. The organized slaughter in Europe is at an end. Destruction for the time being has worked its devastating course. The 'disorganized confusion' of the war's aftermath calls for all the wisdom man may have from God for constructive reorganization. The task of being just but not vindictive, of feeding the hungry but not coddling, of exercising mercy without sentimentality, of making peace without hatred, is one beyond my ability to comprehend. That it can be accomplished I am sure, but only by those who believe in a God, just, merciful and wise, who shares his healing powers with men. We must multiply the numbers of those who so believe.

There is still the war in the Pacific. The morning breaks there too, but grimly through the ghastly stench and smoke which rise from city ashes and the blood soaked beaches that open onto caves and hills hard won from men of courage by men of courage. It is clear that the might of the Allies must ultimately win, but I for one, believe that wise leadership exercised now could bring that conflict to a speedier close. Explicit statements of our plans for Japan after the war would not only help to disarm the war lords of that empire but would strengthen our own men by the knowledge of the exact ends for which they must fight. Should we not urge the steady publication of our war aims, putting clear content into 'unconditional surrender.'

It is still only dawn in our homeland. Most of the major problems of our Christian democracy wait for solution. How can we insure the recognition of the 'essential sacredness of every person'; how can we achieve a truly classless society in which no man is a 'mere convenience' to another man; how can each of us be safeguarded in the possession of his 'inalienable rights to life, liberty, and the pursuit of happiness'; how can we attain liberty without license, security without subservience. The answers to these questions we do not have. But we must find them, and not for ourselves alone but for all others. San Francisco gives some promise of solution, or partial solution, but when that conference adjourns the main struggle will begin—the struggle to win acceptance of a 'World Constitution' by our United States Senate, and our own people and to implement it by action that shall be unselfish, sacrificial and in every sense Christian.

That is a large order, but God has power adequate for our tasks. Let us lay hold of it, and 'see the powers of darkness put to flight.'

Yours as always,

THOMAS W. GRAHAM.

The Oberlin Theological Review would appreciate having the up-to-date addresses of all of its subscribers. Please keep us posted on your change of address and on your postal zone number.

Book Reviews

Philosophy of Christianity

HOW TO THINK OF CHRIST, *by William Adams Brown.* New York, Scribner's, 1945. Pp. xxii, 305. $3.00.

Christ revealed in the Church; the Church unified through mature understanding of the meaning of her loyalty to Christ—these two related ideas ran through the life and work of William Adams Brown like a double *leit-motif* in a Wagnerian opera. It is most fitting that the two books which he left behind him, nearly complete at the time of his death, should have dealt with these two favorite related themes of Christ and Church Unity. The second is soon to be published; the first is now before us.

It may help the reader to seize the main point of this book which distinguishes it from other books about Christ, if I quote a remark which Dr. Brown made to me during the long leisurely week-end which we spent at the Asticou Inn on Mt. Desert Island, a few months before his death, discussing an earlier draft of the book, and considering how it might be improved. Speaking of my own book on Christ, *Our Eternal Contemporary* with whose main contention he found himself in agreement, Dr. Brown said that it might fairly be criticized for jumping too swiftly from the Jesus of the New Testament to the Christ of today and every day, *without pausing to consider what the life of the Church through all the intervening centuries had to contribute.* That omission, he thought, left large room for another book in which the Church's testimony to her Lord, in all its manifold forms, would be reviewed, and its bearing on faith in Christ would be summarized.

In all its manifold forms—that clause must be stressed if we are adequately to grasp the distinguishing quality of this book. For Dr. Brown was deeply convinced that the Church's traditional philosophical Christology and her recent historical research into the life and teachings of Jesus only *begin* to state her full testimony to Christ and by themselves leave us far short of the truth. So to the testimony of theologians, philosophers and historians (Part II) he adds that of ecclesiastical lawyers, sacramental priests, soldiers of the cross (Part III) and above all that of artists, disciples and saints (Part IV) who have answered Christ's call with their emotions and wills as well as with their minds. In the cumulative testimony of all these, he finds convincing evidence that Christ is indeed what the Church has always believed him to be: the ideal man, the promised savior of mankind, and the eternal Son of God.

A long, hard pilgrimage of faith is surveyed with calm serenity in these pages. For Dr. Shedd, Brown's teacher and immediate predecessor in the Roosevelt chair of Systematic Theology at Union Seminary, "miracle was the one irrefutable evidence for the truth of dogma" (p. 45). Quietly and firmly, with all due appreciation of the possible revelatory value of myth and legend, when poetically understood, Brown puts away the proof from miracle as one of those childish things the mature Christian must outgrow. With equal decision, he turns away from the purely historical solution of the problem of Christ, in which he thought he saw the clue to theological reconstruction when he first encountered it in the teaching of Ritschl and Harnack. While he does not regard the quest of the historical Jesus as a wholly fruitless quest, it has become clear to him that the Christ who exercises moral authority, who leads toward mankind's salvation, who reflects that "as much of God as it is given man to see" is not simply to be identified with that shadowy, shifting figure toward which historical research tends as toward a never-attained goal, but rather to be identified with the living Spirit apprehensible by faith through the whole life and manifold testimony of the Church. In this Spirit, Dr. Brown confesses his complete trust in a concluding paragraph which sums up his final outlook upon life:—

To live day by day in the companionship of the present Christ; to know that, great as have been his gifts to us in the past, he holds still better things in store for the future; to be united through him in understanding and sympathy with men and women of other names and creeds from whom apart from him we had remained eternally separate, this is to experience the peace of Christ which passeth understanding. (p. 295).

It would be useless to describe in any detail the line of thought by which this conclusion is reached. It is, as some reviewers have remarked, a very "discursive" line of thought, which may even impress the more logical reader, in search of concise, coercive arguments, as hopelessly rambling and inconclusive. Were Dr. Brown's intellectual faculties weakening in his last months? Not in the least, as I can testify from long conversation with him. But he had arrived at a full peace of mind, reminiscent of the last movement of Beethoven's last sonata, which rambles on discursively from concord to concord, and bliss to bliss, in a way that the hot impatience of youth finds hard to tolerate. Dr. Brown had learned, slowly and painfully but at last fully, that there is no quick short-cut to religious truth. The patient, many-sided, judicial method of procedure at which he had finally arrived may be described as a comprehensive polling of witnesses, with special attention to types of mind most different from one's own—an attitude which gave Dr. Brown his leadership in the ecumenical movement—after which this mass of evidence was allowed to sink in beyond the level of reason to the level of meditation and resolution, at which our deepest convictions are born and slowly matured.

When we find those whom we respect differing from us in what they think about Christ, that is a reason why we should re-examine our own thinking to see if there is anything we have left out which should be added. . . . Even if we cannot see at once how it is to be harmonized with the convictions we already hold we must not let that disturb us. Reconciliation may come later and in other ways than by the processes of logical thought. In the life of the mind conviction ripens slowly. It has been so in the experience of the Church. The Creeds that sum up the Church's belief about Christ have been centuries in the making. Why should we expect our own search for a unifying faith to be complete in a day? (pp. 288, 289.)

It is perhaps unrealistic to suppose that any one will get a faith in Christ like Dr. Brown's simply from reading this book, in which a life-time of reflection appears deceptively foreshortened. But it is not too much to hope that many will be guided in their ascent of the slopes of faith by this parting pointer from a veteran climber who had actually reached the top, so that he can report which paths stop short, and which of them lead up into the sunset glow where he stands beckoning.

W. M. HORTON

History and Philosophy of Religion

THE PHILOSOPHICAL HERITAGE OF THE CHRISTIAN FAITH, *by Harold A. Bosley.* Willett, Clark & Company. 1944. Pp. xi plus 171.

Harold Bosley is the minister of Mount Vernon Place Methodist Church, Baltimore, Maryland. He is also a devoted student of philosophy and the convinced advocate of its use by every preacher. That combination sensitizes him to a highly important fact. Throughout its history Christian faith has formulated its message and grown to greatness of utterance in fruitful interaction with outstanding philosophical traditions. In Hellenistic times it drew weapons from the armory of Platonism and Neo-Platonism to defend its treasure from the attacks of declining paganism. In the Thirteenth Century it enhanced its power of statement with the logical rigor of Aristotle and the basic concepts of his metaphysics. In modern times it has found way to new and luminous expression through utilizing after its own genius the insights of such reflective heroes as Descartes, Spinoza, Locke, Kant, Hegel, Lotze, James, Kierkegaard, Dewey, Whitehead.

In all this development the author finds powerful intellectual grounding for great convictions essential to Christian leaders in a chaotic and distraught age. His successive chapters on the dependability of truth, the richness of beauty, the strength of goodness, and the reality of love are remarkable for both cogency of thought and vividness of expression. Dr. Bosley is at home among the philosophers and draws judiciously upon their appropriate reflections in de-

veloping his themes. The effect is cumulative until in final outcome he sees important movements in contemporary thought, under the stimulus of scientific cosmologies, converging to uphold in sober fact of structure and behavior of the world the great Christian affirmation that "God is Love."

It is a valuable book. True, the popular lecture style makes for some redundancy and repetition of subject matter in different chapters, which may not be entirely pleasing to professional philosophers. The general reader, however, will prefer to have the exposition as it is. He will also be grateful for the inclusion of an Appendix in which he discovers impressive selections from Plato, Aristotle and Plotinus. These, when read, amply support the author's contention that the Christian faith does have in its deep tradition a genuine philosophical heritage which it is the right and privilege of all to know. One wishes that a few well-chosen passages from some modern and contemporary thinkers might have been added to strengthen the author's indication of the direction in which constructive reflection is moving. That, however, may have been impracticable since the main purpose of the book was the printing of the series of lectures given to the Pastors' Institute held at the University of Chicago during the summer of 1943.

C. H. HAMILTON

Old Testament

THE WESTMINSTER HISTORICAL ATLAS TO THE BIBLE, *edited by George Ernest Wright and Floyd Vivian Filson.* The Westminster Press, Philadelphia, 1945. $3.50.

This is an important book. There has long been a real need for it, and no two scholars are better qualified to produce it than Wright and Filson, who teach Old Testament and New Testament at McCormick Theological Seminary. George Adam Smith's *Historical Geography of the Holy Land* was first published in 1894, and went through twenty-five editions, the last in 1931. One can prophesy for this volume an equally distinguished career. In the preface to his first edition George Adam Smith wrote: "There are many ways of writing a geography of Palestine and of illustrating the history by the Land." The way chosen by G. A. Smith was geographical—a description of the land as a whole, and then a description of various sections of the land in greater detail, with constant references to the related Biblical history. Wright and Filson have chosen what, for the Biblical student, is perhaps a better approach. Their treatment is largely chronological, and is more a study of the history in the light of the land, rather than the land in the light of the history. It is fitting, therefore, that the main part of the book be introduced by an excellent and quite detailed Chronological Outline of Ancient History, from the Stone Age to 325 A.D. The following selected headings, which serve both as titles of the chapters and of the accompanying maps, suggest something of the organization and content of the book: "The World of the Patriarchs," "The Great Empires During the Sojourn in Egypt," "The Land of Canaan Before the Israelite Conquest," "The Exodus from Egypt," "Palestine in the Period of the Judges," etc., etc., and for the New Testament Period, "Maccabaean and Herodian Palestine," "The Roman Empire at the Birth of Jesus," "Palestine During the Ministry of Jesus," "The Journeys of Paul," etc., etc.

The volume is divided into eighteen chapters, with a plate with one or more maps accompanying each. The text is much more than a geography; if it were published separately, it would provide by itself an excellent outline of Biblical history. The maps and discussions comprehend not only Palestine, but also the wider areas involved in Biblical history, including the early Church history to the fourth century A.D. The volume is appropriately introduced by an article by W. F. Albright on "The Rediscovery of the Biblical World," which suggests something of the research of the past decades which has made possible such an atlas as this is—thoroughly new, entirely up-to-date, and accurate. The final chapter in the volume is a summary of excavation and exploration in Palestine during the past century. On almost every page there is a good-sized illustration, picturing some important detail discussed on that page. The index to the maps includes a topographical concordance of all places mentioned in the Bible, indicating their location and giving the modern names of the places where ancient sites are located.

The book is oversized, and although it contains but 114 pages, it possesses as much text as two volumes of average

size. There are 33 maps in full color, and two in black and white. Great care was taken with the technical details in producing the maps, using a specially developed process. The Westminster Press plans to reproduce some of them as wall maps, which will doubtless be in great demand among church schools, colleges, etc. The authors of this volume had as an advisory committee W. F. Albright, M. Burrows, and O. R. Sellars. There could be no better guarantee of the scholarly character of the volume. There is no doubt but that this book will be a *sine qua non* of classes in Old and New Testament, and it should be in every minister's library. Incidentally, the general reader is not bothered with a mass of footnotes or myriads of bibliographical references. There are none.

MEET AMOS AND HOSEA, *by Rolland Emerson Wolfe.* Harper, New York, 1945. $2.00.

Alumni of the Graduate School of Theology, who graduated in the late twenties, will remember Rolland Wolfe. He received from us in 1928 his B.D. degree, and his S.T.M. degree in 1929. From here he went to Harvard, where he was granted a Ph.D. degree in 1933. In the preface to this book he gives special recognition to Professors Fullerton and Foster. At present he is Assistant Professor of Old Testament at Crane Theological Seminary, Tufts College.

This is a most interesting and very well written presentation of the messages of Amos and Hosea, designed to be read by the "average person who has had no training in biblical scholarship." Without exhibiting the bones of technical exegesis, it presents the positive results of Rolland's researches. Since the analysis of literary documents is not an exact science, and therefore no two Old Testament scholars can be in complete agreement on all points of interpretation, Rolland would doubtless not expect that either the previous or the present instructor in Old Testament at his Alma Mater would accord one-hundred percent with all his conclusions. Yet the present instructor is gratified at the number of agreements between his position and that of the author of this book. He believes that Rolland's reconstruction of the text provides an essentially valid picture of the messages of both Amos and Hosea. This is a book you will want to read.

HERBERT G. MAY

New Testament

In Great Britain there is a tremendous upsurge of writing in the field of Biblical theology, especially on the general problem of the Atonement. I regret to have to say, however, that most of it goes out from assumptions which do not harmonize with the best modern historical results. The challenge which these volumes presents lies in the need to present a truer picture of Christian salvation.

The soundest of the group is *The Common Life in the Body of Christ* by L. S. Thornton, known for his *The Incarnate Lord.* It views the whole of New Testament thought from the standpoint of *koinonia,* which is correctly understood as "sharing" and "participation" rather than fellowship. The Anglo-Catholic bias of the author does not particularly intrude but it does determine the approach. He presupposes an essentially Johannine Jesus where eschatology rather fades out of the picture.

At the other end I would put *The People and the Presence* by W. J. Phythian-Adams. It bears the sub-title of "A Study of the At One-Ment," and a more recent book from this editor of The Church Quarterly Review continues the same theme. It surveys the entire Bible from the stand-point of "the tabernacling Presence." The heart of the Old Testament is not found in the ethical monotheism of the prophets, but in the teaching that Yahweh chose to dwell in the Holy of Holies. The heart of the New Testament does not lie in the coming kingdom of God and deliverance through Christ, but in the tabernacling in a new *Naos* (Temple). The hit-and-miss selection of Biblical material to vindicate the religious assumptions of this Anglican is certainly weird to behold.

For a good many months I passed up *The Throne of David* by A. G. Hebert (the distinguished translator of Brilioth) in the supposition that it fell within Professor May's responsibility. It does deal with the fulfillment of Old Testament prophecy and with what he calls a "mystical interpretation" of the Old Testament. But it is unlikely that the book will appear on any Oberlin Old Testament list. The author tries to work out the idea of "fulfillment," not in any mechanical sense, but in a "higher" one. This is a worthy objective, but a writer who interprets the sabbath healings as healings during the messianic age is not qualified to carry it through in any valid way.

The Cross and the Eternal Order is by a free churchman, Henry W. Clark. He attempts to work out the Atonement in terms of an evolutionary world view. The life movement, which should bring men back to God, has been restored by Christ, the recreator. The book contains some very important criticism of traditional substitutionary and satisfaction theories. It stresses the importance of the resurrection, and lays the emphasis not upon some supposed change in God but on the actual redemption of human personality. But despite these values, the heart of the argument depends on a piece of unverifiable speculation which to my mind is quite absurd. In his death, Christ, the creative Wisdom upholding all creation, withdrew himself from his former immanence in humanity. That is restored only through a definite act of faith in him which brings back this life force. It is hard to see how this piece of modern Gnosticism can be convincing to anyone but the parent of the child.

It is certainly to be hoped that Americans and others will succeed better than the present generation of our British cousins in interpreting Christian salvation as found in the New Testament.

C. T. CRAIG

Church History

THE QUEST FOR POLITICAL UNITY IN WORLD HISTORY, Edited for the American Historical Association by Stanley Pargellis, Washington, United States Government Printing Office, 1944. $1.00.

Dr. Pargellis has done the historical world and the general reader no mean service in bringing together the papers which were to have been read at the Association's annual meeting at Columbus in 1942. The collection is not complete as some papers were subsequently published elsewhere. A list of these is to be found in the preface, together with bibliographical data. The volume consists of an introduction and thirty-two papers, which provide not only the main theme of the book, but also sidelights on the general movement. It is not your reviewer's intention to summarize the articles or to give a list of them and their authors, but rather to attempt to give the impression they create and the doubts to which they—often unintentionally—give rise. In this task, the Introduction is distinctly useful.

The initial problem in the west arises from the difficulties raised by the political and ecclesiastical astigmatism to which mental enslavement to the Roman Empire has given rise. Its pretensions to being "the whole inhabited world" (*orbis terrarum*), which passes over to the Roman church's ecumenical claim to be the sole avenue of salvation and authority, have provided not a *microcosm* from which a full concept of world unity can be developed but rather a monopolistic concept of world peace which excludes as of right, the validity of all claims save its own. Even within its own domain the ends of world peace and world unity were never realized, and down to 1648 we have five hundred years in which the *rôle* of peacemaker has been decreasingly the aim of the ecclesiastic.

The external breakdown is accompanied by an inward rot, of which Langland and Chaucer provide the best testimony. The value of Langland, indeed goes farther than ecclesiastical theory, in that he places his finger on the sources of modern social decay: the mercenary attraction of Lady Mede (meed = reward). The lesson of Part One (The Religious Basis of Concepts of World Unity) of this book would appear to be: he that shall seek to save unity and peace shall lose it. Professor Latourette's chapter, though well enough balanced, appears in perspective, to be far too optimistic both in the light of the rest of the papers and in the light of events of the past fifty years. The Christian Church has lost the power to heal because it has lost the Christian faith.

In Part Two, (Problems of Political Unity Among Nations), Dr. Sorokin gives a mathematico-psycho-analysis of world problems which at times becomes so abstract that it ceases to convey the conviction that it really deserves to do. Its conclusions are eminently practical, but how far the criss-cross system of representation would work in practice, it is hard to say. A firmer note is struck by Mr. L. A. Harper in "Geopolitics and Mercantilism," in which he stresses the need of facing reality and the possibility of directing social activity, while warning the ignorant against trifling with po-

The Cross and the Eternal Order; A Study of Atonement in Its Significance, by Henry W. Clark. New York: The Macmillan Company, 1943. 258 pages. $2.50.

litical "sulfa drugs." Philip K. Hitti discusses "the possibility of union among the Arab States" with his usual aplomb, but, strangely enough omits any reference to the influence on the Indian Muslim problem. The noun "Pan-Islamism" is as bad as he alleges; it is true that it lacks the crispness of the (equally) hybrid Pan-Arabism, it, nevertheless, possesses the elasticity necessary for the problem that must be faced. Mishandling of either the Arab, Persian, Indian or Turkish questions might well produce far-reaching effects, the dimensions of which are as immeasurable as the effects of the Allied neglect of the re-occupation of the Saar basin or the Italian attack on Ethiopia. Nor can a Zionist psychosis assist the acquisition of a clear view of the case.

The analysis of the success and the recognition of the limits of the *Pax Britannica,* and its contribution to the past, is the object of the two papers (pp. 163-210) which serve as a sequel to a consideration of the problems raised and solutions suggested by the sequel to the Peace of Versailles.

Part III deals with "Problems of Unity," past and present. The two outstanding articles are: (1) C. H. McIlwain's paper on "The English Common Law, Barrier against Absolutism," in which the validity of rights is stressed against potential legislative encroachment. This concept of the foundation provided by human *rights*—the keynote of the Declaration of the Rights of Man—is a doctrine which has been violated steadily by the encroachments of the Industrial system. Where wealth gains control the people's liberty perishes, or, to parody Maine's definition of progress—"from status to contract,"—progress is from the gentleman's agreement, which can be enforced only among gentlemen, to contract, which can be enforced at law and so marks the decay of the concept of a gentleman before the advent of the rich upstart—a sorry picture which has a wide significance.

The other article is by Dr. Quincy Wright, "The Historic Circumstances of an Enduring Peace." The Christian Church fares badly (p. 370). He declares against the sufficiency of the United States as a balance of power, (indeed against the whole doctrine of the balance of power), and is driven to a Federal organization with a sufficient degree of flexibility. An excellent series of sage and sensible studies at a most moderate price.

F. W. BUCKLER

Religious Education

THE NEW EDUCATION AND RELIGION, *by J. Paul Williams.* New York; Association Press, 1945. 198 pages. $2.50.

This book is concerned with an important problem—a problem which has been facing the American people since the establishment of the nation—namely, the place of religion in education.

J. Paul Williams, chairman of the Department of Religion of Mount Holyoke College and also a Congregational minister, has dealt with this problem so effectively that the volume was chosen the Religious Book-of-the-Month for March.

The author is concerned about both religion and democracy. He starts with the firm conviction that a free democratic society requires religion. He defines this religion as "whatever one believes to be the vital, supreme reality in the universe" (p. 8). This inclusive definition does not distinguish between the various institutional forms of religion—Roman Catholic, Jewish and Protestant—but seeks to express a lowest common denominator. The author believes that only with such a definition can a discussion of religious education as a national problem take all points of view into account. Sectarianism, from the author's viewpoint, has been the fear of educators and due to its presence religion gave way to secularism in the public schools. To show that religion has played an important role in American life the author reviews the history of religious education in America. He shows that the American school was religious in its early development and that the secular school was a later development.

When the present church and synagogue schools are evaluated the author finds that Protestants, Jews and Roman Catholics have not found what they wanted in education, nor are they now making their distinctive contributions to education in a democracy. The author reports that the Protestant church schools, even when supplemented by week-day schools and vacation church schools, are reaching less than one-half of their constituency and are not making a significant contribution to American life. The author finds that the Jews have

done a little better, but that they also have failed to reach more than one-half of their constituency. The author holds that the Roman Catholic Church through its parochial schools has kept religion at the center of education, but that the "ideal has not been realized for about one-half of the Catholic elementary school pupils and three-fourths of the secondary school pupils are in public schools." (p. 73).

To show that the public support of religious education is compatible with religious liberty and with the separation of church and state the author briefly describes forms of religious education in some other countries. This data shows that Americans have not chosen the only way to relate religion and education, but rather have chosen the uncommon way.

The chapter on "some essentials of effective method in religious teaching" gives perspective to the whole problem by showing the difficulty of teaching religion and by dispelling any idea that the placing of religion in contemporary education will be easy. This chapter gives a backbone to the book.

In the longest chapter of the book the author presents clearly and evaluates judiciously seven proposed solutions for placing religion in education, explaining why he regards six of these as inadequate and why he champions the seventh:

(1) Continue the present system of voluntary support of religious education but try to improve it in all phases.
(2) Put the major emphasis upon weekday religious education.
(3) Adopt a system of parochial schools supported by the state, as is done in some European nations.
(4) Teach in the public schools those traditional beliefs which Roman Catholics, Jews, and Protestants hold in common.
(5) Provide for religious instruction in the public schools by employing teachers of various faiths to teach the children of their own groups during specified periods.
(6) Distinguish between the teaching of religion and the teaching of knowledge about religions, and assign the latter as the responsibility of the public schools. The author endorses an experiment of this nature which is being carried out in the public schools of Springfield, Mass.
(7) Teach democracy as an item of religious faith in the public schools. This, the author believes, is the great need.

The author's own solution to the placing of religion into the main stream of education consists of a three-fold approach: In the first place he believes that the present church, synagogue, and parochial schools—in conjunction with the homes—ought to be utilized and improved to carry on the sectarian teaching of religion. But he believes that the public schools ought to be charged with the responsbiility of teaching the knowledge of religions. However, the author's main thesis would be to have the public schools teach democracy as a religion. He does not believe that democracy alone is enough; it needs to have its roots in religion and to be taught as a religion. To the author religious education becomes instruction in democracy.

Few believers in democracy would want anything less than the author proposed; namely, that democracy be taught thoroughly, extensively, and at the center of education. And likewise, few believers in religion would want anything less than the author; namely, that religion be taught thoroughly, extensively, and at the center of education. The author would satisfy members of both groups up to this point. But it is doubtful if the author will convince the majority of those who believe in democracy of the specific relationship of democracy and religion which he champions. Likewise it is doubtful if he will convince religionists that democracy and religion are one. The relation of democracy and religion raises many questions which the author does not answer. What is the relationship of democracy and Protestantism? (The two have items in common, but does this make them identical? Hardly!) What is the relationship of democracy and a religion of imperialism (Roman Catholicism)? The author quotes Bishop Ireland of the Roman Catholic Church to the effect that "Catholics give supreme allegiance to both their church and their nation" (p. 173), but that quotation does not answer the question of the place of the democratic way of life in relation to Roman Catholicism . . . By placing the major emphasis upon democracy the author loses what he aims to gain. If the author would champion democratic religion the reviewer believes he would be on firmer ground. But if he did there are other issues he would have to face, principally the place

in a democracy of a religion of imperialism.

In our democracy, differences in religion are recognized. A common religion is not being sought. Certain types of religion would destroy democracy. The author's encouragement of each religious group to strengthen its religious education is sound. Protestants on the whole have not taken national religious education seriously.

Here is a book which demands attention. One may not agree with the author's final conclusion, but one cannot ignore the data. When people are groping in the dark trying to find the place of religion in American culture, it is helpful to have someone hold aloft a light. This book provides a light.

L. A. STIDLEY

Church Administration

DEMOCRACY UNDER PRESSURE, *by Stuart Chase.* New York, The Twentieth Century Fund, 1945. 142 pages. $1.00.

Fourth in the series of studies of the post-war world prepared for The Twentieth Century Fund by Mr. Chase. In his usual racy style he deals with the problem of special interest groups versus the common welfare. Quoting Polanyi who said that the chief trouble with the Market was not that it exploited people but that it dissolved society Mr. Chase raises the question as to how we can maintain the integrity of our society against the disruptive consequences of groupism.

SPEAKING OF INDIANS, *by Ella Deloria.* New York: Friendship Press, 1944. 163 pages. $1.00.

One of the publications of the Missionary Education Movement for Mission Study in 1944-1945. A fascinating study of the cultural pattern of the Dakota Indian by one who is herself a Dakota and also a member of the Department of Anthropology at Columbia University, and who is therefore in an unusual situation to interpret one culture to another. The reader will gain a new sense of the significant relationship between cultural patterns and personality. Here was a culture that put personal values ahead of material values.

O. C. JONES

Who's Who

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